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to reach its exalted tendency; feuds and animosities unknown and unthought of; universal union, and unrivalled prosperity! The mind sickens from the contrast, and recoils from the page of reluctant history!

"Under the auspices of such men as your Lordship, should it please Providence to grant them, what, alas! has not *been*, we might confidently anticipate. Glorious days might still await us, and this long oppressed and neglected country might yet assume the port and dignity, the rank and character, to which, but for the counteracting machinations of man, it was destined by Heaven."

ANSWER OF THE BISHOP OF NORWICH.

"My Lords and Gentlemen,

"If I were called upon to name the proudest day of my life, I should most assuredly fix upon this very day; because an opportunity is now offered me, for the first time, of declaring, before an assembly of loyal and respectable Irish Catholics, (among whom I have the honour to see two learned and amiable Prelates, and Noblemen of whose virtues and abilities there is but one opinion,) those sentiments of esteem and veneration, which I have for their personal characters, and that devoted attachment to their just cause, which no man in the United Kingdom can feel more sincerely or more strongly than I do. Nor, Gentlemen, do I claim any merit with you, for making this declaration, because I consider *your* cause as the cause of Civil and Religious Liberty; neither of which can be said to exist in perfection in any country where thousands of individuals are excluded, on account of their religious opinions, from those offices of honour and emolument, an equal eligibility to which I have been always taught to consider, and shall never cease to consider, as ranking among the common rights of loyal and dutiful subjects, under whatever denomination of Christians they may come; provided, I mean, that they give to the civil government under which they live, an adequate security for their conduct as civil subjects. And who, Gentlemen, will presume to say, that you have not done this, who has read the *declaration* made by so many honourable men, and the *v oath* taken by so many conscientious Christians?

"It is not, however, my wish, on the present occasion, to dwell upon the principal subject of your wrongs; indeed, my disposition does not at any time lead me,

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nor do my professional pursuits qualify me, to discuss minutely topics of a political nature, nor is it now necessary. Fortunately for the *honour*, for the *peace*, for the *prosperity*, of the United Kingdom, and for the real *security* both of Church and State, a marked revolution of public opinion has lately taken place, the consequence of which will, I trust, be, that, in the course of a few months, every clause, every line, every syllable of those penal laws will be repealed, of which with so much reason you complain;—laws which appear to me as unwise as impolitic, and as uncharitable as they are unjust and oppressive. But, lest I should be thought to deliver my sentiments on this interesting subject with more warmth than becomes a man of my age and of profession, I will say no more.

"Allow me, only, Gentlemen, to add my heartfelt thanks, for the honour you do me, by your kind congratulations on my arrival in this country; and permit me to assure you, which I do with great truth, that, if I could want any inducement to persevere in that line of conduct which I have hitherto pursued, the approbation of the Catholics of Ireland would be one of the most powerful inducements I could possibly have."

RELIGIOUS TOLERATION.

Thanks of the Methodists to Earl Stanhope. At a Meeting of the General Committee of Societies founded by the late Rev. John Wesley, held 31st July, 1812, Dr. Adam Clarke in the Chair:

Resolved, That the most respectful thanks of this committee be presented to the Rt. Hon. the Earl Stanhope, for his Lordship's unwearied exertions in behalf of Religious Liberty—for the support and valuable assistance afforded, relative to the Bill respecting Religious Worship, which received the Royal assent on the 29th inst.—for the polite and condescending attentions manifested to the Members of this committee upon various occasions—and for the liberal and important services rendered by his Lordship to the very large body of people whom this committee have the honor to represent.

ADAM CLARKE, Chairman.

JOS. BUTTERWORTH, Secretary

EARL STANHOPE'S ANSWER.

Berner's Street, August 3d, 1812.

GENTLEMEN,

It is highly gratifying to me to find that

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my exertions in behalf of Religious Liberty, have met with your full approbation and with that of the general committee of the societies founded by the late Rev John Wesley. May I beg the favor of you to return my cordial acknowledgments to your worthy colleagues, for their obliging expressions and great friendship towards me, and for their concurrence in those principles respecting the sacred right of private judgment in matters of religion, which I have never ceased to maintain, and which were most emphatically and unequivocally declared in the Bill which I introduced last session to the House of Lords. The already tottering tower of intolerance could not any longer stand in opposition to the power of argument, aided by the force of ridicule. That rotten and despicable system has at last given way, and it is only necessary to attack it properly, and with united efforts, directed by the light of principle, to cause it totally to disappear like an empty dream. I have the honour to be, Gentlemen, your ever faithful servant,

(Signed) STANHOPE.

The resolution of the said general committee, respecting the principle which recognizes the rights of conscience, is recited in their circular letter, dated July 31, 1812, in the following words, viz.

“As to the principle, the committee, at an early stage of their deliberations, came to the resolution, *That although all well-regulated societies, and denominations of Christians, will exercise their own rules for the admission of public or private teachers among themselves, yet it is the unalienable right of every man to worship God agreeably to the dictates of his own conscience; and that he has a right to hear and to teach those Christian truths which he conscientiously believes, without any restraint or judicial interference from the civil magistrate, provided he do not hereby disturb the peace of the community; and that on no account whatever would the committee concede this fundamental principle.*”

Resolutions of the Protestant Meeting of the County of Tipperary, held in Clonmell, the 17th of August, 1812.

Resolved, That in the present awful

crisis of national difficulty and danger, it behoves every good citizen zealously to promote the union of all descriptions of the inhabitants of these Realms, and to excite an effectual co-operation in the measures necessary for the common defence and safety.

That the most constitutional and most conducive measure of obtaining the beneficial object, as well as the most just and reasonable, in our opinion, is *that of reinstating the Catholics of these Realms in the full and free participation of all the rights, benefits, and privileges of our excellent Constitution, graciously, and without reserve or stipulation.*

That, from the past demeanor of the Roman Catholics of Ireland, peaceable, prudent, and exemplary—their meritorious energy, and constitutional perseverance, in demanding their JUST RIGHTS—their large and increasing property—their solemn oaths of allegiance, minutely satisfactory during thirty years past—we feel that it would be at this day, not only unnecessary, but unwise and ungenerous, to annex any new condition to their freedom, or to exact any fresh pledge or collateral security, for their future good dispositions; contemplating, as we do, with rational confidence, the happy results of increased security, content, independence, and actual interest in the constitution itself, which must naturally result from a welcome admission to the free enjoyment of its blessings.

That we earnestly desire and demand the immediate adoption of this great and conciliating measure, not less for the security and satisfaction of the Protestants, than for the relief and advantage of the Catholics of Ireland—being deeply sensible, from local experience, that it would prove the firmest safeguard of property, and the most permanent basis of domestic concord, that it would, beyond all other measures, tranquillize and strengthen our country, stimulate its industry, develop its latent but rich resources, hasten the advancement of great public objects, and facilitate the removal of existing obstacles to the national improvement and welfare.

That, seriously impressed by these sentiments, we feel it to be our imperative duty, to represent them, humbly, by petitions, to his Royal Highness the Prince Regent, and to both Houses of Parliament.